An answer to a certain godly mañes lettres/ desiring his frendes iudgement/whether it be laufull for a christian man to be present at the popishe Masse/and other supersti- cious churche seruice.

Ricardus Heppynstall

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3. Re. 18.

Wherfore halte ye on bothe sydes? If the Lorde be God/folowe hym/and if Baal be/than folowe hym. v. Rev. 3. 15, 16.

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Almighty God lighten our hartes with the knowlage of his worde/ and geue vs grace to expresse our dueties in our dedes

THough I well knowe not what ye be that wrote vnto me/ yet it semeth/ that the reuerēt feare of God resteth in your harte/ ād that ye haue a good opiniō of me. And forasmuch as ye so earnestly require mi iudgemēt whether ye maye lawfully ī outwarde dedes and words resemble the papists in comitting Idolatrie at the presēce of the Masse and other superstitious churche seruice/ so that ye reteyne the true profession of Christ inwardly in your harte: albeit this mater hathe bē ād is already sufficiētly āswered and plainly determined of late by S. Petre martyr in the treatise of Cohabitaciō/ ād in an other worke (as I heare saie) of S. Poner late Bishop of wynchestre/ wherī he reproueth Hill and Petresone with other such like dissēblers ād haltīg heretiks of thes later dais/ prouīg that no

christē mā maie or can at all one tyme
serue God truly with the harte/ād the
deuil with tōgue and body/ seing ther
is no drawing of cuttes nor parting
of stakes betwene Christe and Belial:
yet will I (at your earnest request)
opē vnto you also my faithe and min-
de therin. For nature willeth/ that a
man should gently shewe hym the ri-
ght waye that is out of it: and God-
des worde commaundeth euery man
to loue his neighbour/ and (as muche
as in him lieth) to procure and fur-
ther his wealthe ād saluacion. And in
dede (for myne owne parte) I am not
ashamed of the Gospel of Christ/
which I professe. For (as S. Paule sa
yeth) it is the power of God vnto sal-
uaciō to euery one that beleueth. And
to thintent ye shall perceaue my iud-
gemēt herein not to be rashe/ I bring
with me (for a champion) the most ex
cellēt doctour S. Austē/ who if he ma
de as muche against vs/ as he dothe
for vs/ should be rolled vp/ that all
pulpittes/ scholes/ barbours shoppes
tauernes ād warehouses should ryng

of him. Such is the practice of the Deuil ād his worldlings/ to dissemble ād hyde all thinges that make against thē/ ād falsly to allege ād racke pieces of scripture and good mēnes myndes/ to seme as though they hade som shewe of truthe for thē. This erroneous opiniō ād very heresie of dissimulaciō is not newe/ nor yester daie sprōgē out of the Hill and stone: but the papistes haue of lōg tyme ēbraced it/ ād in ẽig Edwardes daies practiced it/ hauing this general rule/ which I wolde not that ye or any honest mā should folowe. Jura periura/ secretū pādere noli. That is in Englishe thus.

So thou doest not thy secretes vtter,
Sweare, and forsweare, it maketh no mater.

But this is an olde heresie (newe scoured) at least of a thousaunt yeare olde brought in/ in. S. Austens tyme by a certayn sorte of heretikes called Prisscillianistes/ who taught that it was no sīne to ly with the lippes to on that was not of their owne religiō/ so they kept the truthe in their harte/ alled-

geing this sayēg of Dauid in the psal. lorde who shal dwel in thi tabernacle ꝛc. He that speaketh truth in his harte: as though it were ynough vnto saluaciō to speake the truthe in the hart/ though he lied neuer so ofte with the lippes before him that were not/ or at least he toke not for his neighbour/ād therfore thike these heretiks: whā S. Paule saied/ Laiēg aparte lyēg/ speake the truthe/ he added these wordes: euery one with his neighbour/ to this purpose / that it might be laufull to speake a lye to any other that is not our neighbour/ that is/ which do the not professe that religiō that we doo.

S. Austē briefly answereth to these and all suche like obiectiones what so euer maye be made. If this opiuiō ād doctrine (saieth S. Austē) were foūde catholike and to be allowed/ it disgraceth and dishonoureth all the martyres/ and wipeth awaie all persecucion and martirdome. For by their opiniō the martirs hade done more godly and more wisely / if they had not confessed them selues to be christianes be

fore the tyrannes and persecutours/ neither hade they made them to be murtherours/but with lieng and de/ nyeng the truthe / they should haue saued their owne bodies/ and not ha/ ue suffred them to haue executed the mischief thei had cõceaued in their mī ds. For the tyrãnes and persecutours were not the martyrs neighbours by profession of Christes faithe/ so that they were not bounden to speake to them the truthe with their lippes/ which they spake with the hart: but they were the vttre enemies of God ãd the truth. If this wer tolerable ãd good doctrine(saieth S. Austẽ) what neded Petre to lament his sine so bit/ terly after he hade denied Christ with his mouthe: Thinke ye he did before denie him with his harte: No/ no (sa yeth S. Austẽ) he denyed not his mai ster Christ with his hart but he lamẽ ted for the punishemẽt that was to/ warde him/that he had not professed with his mouthe to saluaciõ/ that he beleued with the hart to iustificaciõ.

therfore the wordes of the prophet Dauid are not so to be takē/ that a mā maie laufully lye with the mouthe/ ke ping the truthe in his harte. But it is therfore spokē/ bicause it maie be/ that a man maye speake that truthe with the mouthe/ which cā doo hī no good/ onles it procede frō the botome of the harte: that is/ if he beleue not that he speaketh: as the auncient hereriks the priscillianists ād papists did (for they spake the truthe with the mouthe/ as others did/ but thei beleued it not/ nor professed it in harte) and as our hillists/ petresoñistes ād other newe heretikes do at this present dissemble/ liēg with lippes/ ād professing outwardly that which ī their hartes thei knowe to be false and cleane cōtrary to goddes worde/ bicause they wolde preserue their substāce. And therfore neither of them maye be accompted of the nō bre of those that the prophet sayeth/ speake the truthe in their harte. A true christen man as he professeth the truthe in his harte/ bicause he so beleueth/ so wil he do with the mouth spe-

ake it to declare it. Agaīſt this truthe ther maye be no deceipt in mouth nor hart/ but he muſt beleue with the hart to iuſtificaciō/ ād make cōfeſſiō with the mouthe to ſaluaciō. For ī the ſame Pſal. after theſe words/ He that ſpeaketh the truthe with his harte / immediatly it foloweth. He that hathe not done deceat ī or with his tōgue. Theſe words the heretikes (bicauſe thei mak agaīſt thē) vtterly leaue out. And the other wordes of tha poſtle/ layeng aſide lieg/ ſpeake the truthe euery mā with his neighbour/ they expoūde as the Jewes doo their lawe/ wher bicauſe they be commaunded only to deale plainly/ ād vſe mercy with their brethren and neighbours / they not only thīke they maie/ but alſo doo vſe with the chriſtianes al ſubtiltie, deceat/ gile/ and crueltie. But thoſe wordes are not ſo to be takē/ as though ther were non other our neighbours/ but ſuche as be preſently mēbres of the body of Chriſt/ and profeſſe one religion and faith with vs: but that we ſhoulde ta

ke euery man to be our neighbour/ whom we wolde haue hereafter to be our neighbour / albeit he be not pre-sently our neighbour : as Christ did declare the Samaritane to be neigh-bour to the straunger with whom he vsed mercy/ and the straunger to the Samaritane.

And therfore he ought to be ta-ken for our neigbour and no straun-ger/whom we desire (as we ought to desire all men) to professe Christ as we do. And if bicause he is not yet of our faithe / some misteries ought to be kept from such a straunger / yet we ought not therfore to speake vn-to him that which is false. For ther were in thapostles tyme / that preached Christ and the truthe not truly: that is/ not with a true minde and sincere conscience/but of enuie/cõtẽcion/and with a corrupt mĩde: ãd yet they wer suffred ãd allowed/ but non cõmẽded for speakĩg of an vntruthe with a safe conscience. And thapostle saieth: Let Christ be preached/ whether it be by occa-

occasiõ/or by truthe:but he saied not let Christ be first denied/that after he maye be preached. We maie not doo euil/that good maie folowe: for if we doo/ our damnacion is iuste and certain. But let vs turne the wordes/bicause we haue folowed euil / let vs repent and doo good/ that we maye come to saluacion. These heretikes allege for them eyamples out of scripture.

As of the mydwyues of the Egipcianes / who made a lye to Pharao to saue the male children of the Hebrewes / and therfore God blessed them. Of Rahab/ that made a lye/ to saue the two Israelites. Of Jehu/ who fayned him selfe the Seruaunt of Baal / bicause he wolde destroie the priestes of Baal. And of Naaman / that sayed to Eliseus the Prophet. But herein the lorde be mercifull to thy seruaunt.

For whan my maister goeth in to the house of Remmon to worshipper/ he layneth on my hande/ and

I must

I must bowe whā he boweth. And so many others. But these heretikes are like Spyders/ that sucke poysō out of swete flowres/ not like bees/ that sucke out the swete and profitable honye.

For the midwiues and Rahab were not rewarded of God for their lieng/ but for the mercie they vsed towarde the people of God. As for Jehu/ he is
4.v.30. not in all scripture cōmēded: no/ scripture saieth of him/ that his harte was not right before the Lorde. And the scriptūre saieth not/ that Naamā hade a dispensaciō of the prophet. For if the prophet wolde haue consented to his request/ he hade had nō autoritie to dispense with Goddes worde. The dedes of aūcient fathers ād others in scripture are not writtē/ to thintēt we shulde folowe thē in euery thīg/ but many euil thīges be declared of them/ to let vs knowe/ that were they neuer so holy/ yet they were men/ and might ād did fall: that knowīg their ād our weakenesse/ we should not trust ī our owne selues/ or ī our owne works/ but

confessing

confessing our selues to be sinners/ we should call to God for mercie. To be short/ S. Austē concludeth/ that for no cause men maie lye or dissemble: ād specially ī maters of religiō they may in no wise doo it. And that that is thus spoken against liers and dissem-blers/ maketh asmuche agaīst Idola-trie and wicked doers. For in bothe of thē the hart and the outwarde senses doo not agree. And this is a general sentence in scripture without excep-tion: Thou hatest (O God) all those that worke iniquitie/ ād shalt destro-ie al those that speake lies. And Christ also saieth: He that confesseth me be-fore mē/ I will confesse him before my father which is in heauē: and he that denieth me before mē/ I wil denie him before my father in heauē. And agaī. Wo be to hī by whō slaūdre cometh. And again. who so euer offendeth one of these litle ones which beleue in me/ it were better for him/ that a milstone were hanged about his necke/ ād that he were drowned in the depthe of the sea.

Thus

Thus ye haue the iudgement of Saint Austen in your question that ye moued : with whom I agree and consent/ bicause I am sure/ that this doctrine dothe agree in euery parte with the worde of God.

And therfore onles ye thinke your selfe so sure / that ye are hable to abyde what so euer crosse shalbe layed vpon you for Christes sake / tempte not God in lyngryng in that lande of the lordes wrathe / but in tyme come out of Egipte / least with your ouerlong lyngryng and tempting of God/ he pull awaye his grace from you / as a vssel not mete to kepe it/ and so leaue you to your self to your final destrucion and eternal vndoyng.

Be not carefull for to morowe/ make not your good your God / as they saye: let your worldly substaunce be your seruaunt and not your maister / and put your hole trust in God.

I haue not sene the iuste forsa-
ken (saieth the Propher) nor his se-
de lacke sustenaunce.

Doo ye not see the foules of the
ayer (saieth Christ) who albeit they
sowe not/nor reape / neither carie in
to Barnes / yet lacke they not : for
your heauenly father fedeth them:
how muche more shall he prouyde
for you/O ye of litle faithe: Remem-
bre also that comfortable sayeng of
Christ: Who so euer shall forsake
houses or brethren or sisters/ or fa-
ther or mother / or wife or children/
or landes for my names sake / the sa-
me shall receaue an hundred folde in
this life / and after this life/ life euer
lasting. God is no lyer/ne yet dissem-
bler. Of his mercie we haue the pro-
myse: of his veritie/ the hope of enhe-
ritaunce: of his iustice/ the assuraun-
ce: and of his power/ the full perfor-
mañce. We haue a playne experiẽced
exãple of the holy mã Job/ to whom
albeit God suffred Satã to plage hĩ/
yet did he make a ful restitucion and
recompence

recompẽce for all. And therfore leaue those flesshe pottes/come out of Egip-te/and serue God bothe with tongue and harte/with saiẽg ãd doing/ with the outwarde mã and inwarde man/ that your spirite and your soule and your body maie be in euery parte per-fitly sounde(as thapostle sayeth)and that ye maie with ioie loke for thap-pearing of the great God and our sa-ueour Jesus Christ. For he hauĩg ma de the hole man/body and soule/to ser ue him/ wil not be contẽt to be serued with the one parte/ãd the Deuil with the other. Thou shalt worship the lor de thy God/ and serue him alone/sai-eth Christ. He will haue all or none. Therfore seing all cõmoditie must be hade at his hãdes bothe for body and soule/ let him haue all the vse of bothe as his owne / and despere not of his prouidence/ which is the almighty eternal God/blessed for euermo-re: Jn whõ fare ye as har-tily wel / as I wolde my selfe.